

✓
C. Here beynn =

neth a booke, called the faule of
the Romyſhe churche, wryth all
the abhominations, wherby
euerye man maye knowe
and perceaue the dy-
uerſite of it betwene
þe primate chur-
che, of the whi-
che our ſo-
uerayne
Lorde
and
kyng is the ſupreme
head, and the ma-
lignant chur-
che, a ſun-
der.

— 119000 — 330000 —

[illegible]

SEYNGE GOD CREA
 ted all thinge and was created
 of none, and all thynges were
 made by him, and of it selfe com
 meth nothing: Seynge also he
 is a thing, and not onelye a thinge, but
 the cause of all thynges. (Athanasius
 doth wypte, the father is vncreated,
 the sonne is vncreated, the holy ghoſte
 is vncreated: Then the father is ma
 de of none, neyther created nor begot
 ten: The sonne is from the father alone
 neyther made nor created but begotte.
 The holy ghoſte is fro the father, and
 the ſonne, neyther made, created, nor yet
 begotten, but proceedinge: whiche holy
 spirite is the comforter, nourisher, and
 inflamer of all faythfull hartes:) Howe
 can it then be true that these Antichri
 Bes affyrme, sayinge that they make
 God, and turne agayne and create him
 that created them. When the Potter
 hath made the Potte, canne the Potte
 turne agayne and make the Potter.
 I speake it by these Antichristes, whi

the say, they can make God euerp daye
as ofte as they lyst, hauinge none au-
thoritie of the mooste holy Scriptures
but as they wreste it and wrynge it for
their own purposes. For Christ Iesus
at his last supper toke breade and gaue
thankes, and brake it, and gaue to hys
disciples and sayde, take, eate, this is
my bodye: and helpe wise toke the cup
and gaue thankes, and gaue it them say-
ynge, drynke ye all hereof, this is my
bloude in the newe testamente, whiche
shall be shed for many for the remission
of synnes.

Nowe to come to our purpose, wher
as these Heretikes doo take auctoritie
vpon these wordes: Hoc est corpus meum,
that is to saye: this is my bodye, doeth
it folowe by the holy scriptur, that they
whē they haue sayd these wordes ouer
the bread, should creat a material flethe
bloude, and raynes: yea, the selfe same
bodye that the blessed virgyne Marye
dyd beare, as these Antichristes saye,
they

they do. I answer no, for when Christ
brake the bread & blessed it, doth it fol-
lowe that it was his body in dede, and
that there remayned no more bread. yf
ye say no, I answer no more do we: yf
ye say yea, then if the bread was not
crucified his body was not crucified.
He gaue it to his disciples & they bidde
eate, did they eate Christs body or no.
I meane the very selfe same bodye that
was bozne of the virgin Marye: yf ye
saye no, I answer no more do we: yf ye
saye yea, then dyed he not for vs, for
howe could he die for vs, wher they had
eaten him bp afore: but this worde,
Hoc est corpus meum, was the sweetest
worde they coulde finde oute in all the
hole Testament to bleate mennes eyes
with a false God, compellynge the peo-
ple to knele on theyr knees and holde
bp theyr handes, whiche is abominable
and detestable ydolatrre. But here is
a question to be demaunded of these ho-
ly Gentylmenne the Godmakers.

When ye doo make God, whether doo
ye make him at once or twyse : for ye
say, that there remaineth no materiall
breaðe after the consecration, but the
very naturall bodye that Marye bare,
fleshe, bloude, and bone, then doth it fo-
lowe that we worshippinge a false GOD
in the chalys, then wyll ye saye as Ma-
meles Iugglers, that ye consecrate the
very selfe same substaunce in the wyne,
that ye do in the breaðe, wherby it doth
appeare manifestlye that ye are false sa-
crllegers, and robbers, and theues of
the laye people : for at Easter ye gyue
them a dyve bodye withoute bloude, for
ye geue them wyne vncōsecrated, thys
is ones true and manifeste. But what
wyl these iugglers say, forsoth euen as
they haue sayd, Heretike, heretike: blea-
rynge mens eyes with suche blinde ex-
amples, saying, euen as there is a glasse
and many faces sene in the glasse, so ly-
ke wyse manye a multitude of people re-
ceauē the substaunce at one worde. Ah
false

false saynyng englers: as there be man-
ny faces (saythe he) in the glasse and but
one glasse. I aunswere, yf I se my selfe
in the glasse, doth it folowe that I have
a face styll in the glasse, and another in
my heade? or when a greate number
of faces is sene in one glasse, it is not to
note that there are faces in deede, but
the symilitude of faces: no moze it is
to be beleued that this breade is Chri-
stes hodye that Mary bare, for it doth
represent the body. I would demaund
thys question, that I speakyng the
word with reuerence, myght not make
Chrystes hodye aswell as they? They
wyll saye no, wherefore? because you
are not electe and chosen. Make me
aunswere to this question: dothe the
worde gyue vertue to election, or elec-
tion to the worde? yf that ye saye that
election geue vertue to the worde, then
I proue the worde of no vertue, and
then howe can you make God with it?
yf you saye that the worde geueth
A. iiii, vertue

believe to election, then I proue that al-
lien speakynge the worde, maye do as-
much in it as you, for the worde taketh
effecte in the spirite, & not in the fleshe.
This argument cannot be denied, ex-
cepte you make God parciall.

¶ If a man should demaunde by what
authoritie you make God, you wyl say
by the word. O herasty Juglers. God
made the worlde in. vi. dayes and re-
sted the vii. day, he made sunne, moone
and sterres, he made byrdes, beastes,
foules and fylthes, wormes, serpentes,
stones, grasse, earbes, and euery thinge
of the same worlde, and the same wor-
des that he made all these thinges, doo
remaiue styll in the Bible, and yet can
not it make none of these thinges, ney-
ther byrde nor beast, nor nothing elles.
Wh conning artificers, they can nother
make beaste nor foules, yet will they
make the maker of all these thynges, &
say they do it by the worde, & the word
that made all these thinges remaineth
styll

Wyll in the byble & yettā they not do it.

Now to come to the word that they make God of: that is, Hoc est corpus meum, which is to say, this is my body. In the .x. of Iohn, Christe sayth, I am the doze, doth it folow that he is a doze in dede: no forsooth I thinke but that a doze is to harde for any manne to eate, they would haue takē þ place of scryp- ture to make god. Though christ sayd: I am the doze, it foloweth not that he was a materiall doze, no more it doeth folowe that this worde, Hoc est corpus meū, to be the same body that Mary þ virgin bare, it is playne erroure and ye are foule deceaued: for when Christ sayd this is my body, that shal be done for you, the worde that he spake was him selfe, and him selfe was the worde or els must the breade haue ben crucifi- ed, as is aforesaid, whiche I will proue by the manifest scriptures. Christe sayth in the .vi. of Iohn. I am þ living bread that came frō heauē, youre fathers dyd eate

ate Manna in the desert and are dead
but I am the breade of lyfe: So it de-
monstrateth, that Christe was the breade
whych he was done for vs. But these
Gentylmen saye that the breade is he.
Nowe is here all the controuerisie be-
twene the Christians and the Wapi-
stes. Christ sayth that he is the breade
that was done for vs, or broken for vs,
the Wapistes saye, that the breade is
Christe. Nowe, how can we agree - for
we saye as Christ sayth, that he is the
breade, and these Gentlemen saye that
the bread is he. Marke well the Scrip-
tures. Paule sayth, that whiche I re-
ceaued of God, I gaue vnto you. An-
swere me vnto this: dyd Paule receiue
any thing of the Lorde but hys word,
for Paule was not with the Lorde at
the supper to receaue any other thing.
You blind creaturs wot you not what
ye do - wyll you haue the bloude of the
wytnes of Iesus required at your han-
des stylle.

In

In the. vi. of John Chryste sayeth,
the breade whiche I wyll geue you, is
my fleshe, whiche I wyll geue for the
lyfe of the worlde. Here you maye per-
ceauie, that the bread that Chryste gaue
vs, was his fleshe : ergo his fleshe was
the breade that he brake, whyche was
hymselfe, and himselfe was the worde,
and his worde was his bodye whyche
was geuen for the lyfe of the worlde.

Then stroue the Jewes amonge them
selues and sayde: Howe can this felow
geue vs his fleshe to eate : for they to-
ke it carnallye as oure cleane syngered
gentylmen doeth nowe a dayes, thyn-
kyng that they should haue eaten him
bp fleshe bloud and bones. Iesus sayde
vnto them: excepte ye eate the fleshe of
the sonne of man ye haue no lyfe in you
for whosoever eateth my flesh and drin-
keth my bloud, hath euerlastinge lyfe.

And I shall rayse hym vp at the laste
daye: for my fleshe is verye meate & my
bloude is verye drinke, & who so eateth

shold

my

my flesh & drinketh my bloude, abideth
in me, and I in him. Nowe I tolde you
 afore that Christe was the breade that
was done for vs: and euen as the mate
riall breade feedeth the body, so this li
uely bread feedeth the soule. And christ
 speaketh here of his fleshe and bloude
 whiche was offered in sacrifice for our
saluation & oure redemption, as John
saith, the worde became fleshe, and we
se the glozy of it, as the onely begotten
sone of the father: and who so beleueth
this, doth eate Christes flesh and dyn
keth his bloud, but not as these Wapi
stes doo: for they saye that they crasse
him with their teeth carnally, the same
body that Mary bare. But they which
receiue him in a Christian communion
receaueth hym by faith, for Christ said.
Hoc facite in meam commemoracione:
Do this in the remembrance of me.
And whosoever beleueth that his bo
dye was done vpon the crosse for his
saluation, and that the shedding of his
bloude

bloude is for the remission of sinnes, taken in the remembraunce of Chyestes death, eateth Chyestes bodye, and dryn- keth his bloude spirituallly.

This doctrine taught he at Capernaum, his disciples hearing these wordes & sayd, this is a harde sayinge, who may abide the hearing of it. Iesus perceiuinge thei murmured therat, he said vnto the, doth this offend you. what & yf you shall se the sonne of man ascende thether wher he was befoze. It is the spirite that quickeneth, the fleshe profiteth nothyng. But our papistes saye no to y, they say, that it is the fleshe that doth all thinges in their ministracion, and they say trewer the they be aware of, for they take al thiges carnallye and fleshely, as their comliche father did befoze. But because thei wil wrest y scriptures carnally to the vpholdinge of the false sacrifice and blacke god, to whom they commit so muche ydolatrie, I will speake moze of their sacrifice in another place

place. Christ said I am the vyne, is it to
be taken that he was a materpal vine,
no forsooth, likewise by this word might
they haue taken the grapes of the vine
tree, and caryed them vp to the aultar,
and soo when he was in his maskynge
garmentes and breathed ouer them, as
he doth ouer the breade, and saye I am
the vyne, and so minister it to the peo-
ple, and make them beleue it were God
and that he had made God. But they
take the Scriptures as the Romysh
father toke the auctoritie of Peter, and
that the key whiche Christ gaue vnto
Peter was a materiall keye, suche as
men doo open theyr doores withal, whi-
che was playne to be false: for the keye
of Heauen gates is the worde of God:
whiche openeth the conscience of men,
& the hartes of men wher the holye spy-
ryte taketh place: So lykewyse where
as he sayth, this is my bodi, it foloweth
not that this materiall breade is hys
bode, but the worde is very God, and
that

that he brake amonge them. In the be-
gynninge was the word, and the word
was with God, and god was the word
And the Jewes came to him and asked
hym what was his worde. And he an-
swered, my wordes is euen my selfe.
Oh ye blynde bussardes that you wyll
take the scriptures carnallye, as youre
Romyshe father dyd.

Paule sayth in the. i. chapter to the
Corinthians, do you not knowe that
the bread that we breake is the parta-
kyng of the body of Christe. Doo ye
not knowe, that the cuppe of thankes
geuyng, is the partakynge of the blo-
ude of Christ. Oh Paule Paule, thou
were not the Popes frende, nor none
of hys mynysters, thou myghte aswell
haue sayde, Doo you not knowe that
the cuppe of thankes geuyng is the
bloude of Christe. but thou sayeste the
partakynge of the bloude, and the par-
takynge of his body. Now is the par-
takinge of the bloud, & of the body one,
and

and the thinge it selfe is another.
Well, I saye no more but lette it passe,
and putte the faulte in Paule, and call
hym Heretyke, and saye that he dothe
erre. But these Gentylinen saye, they
can not erre: they wyll haue it fleshe,
bloude, bone, and breade. Let them ke-
pe thys opinion, and mynyster it to a
dog, and then may it be sayde, that the
dog receyued god: for yf it be receyued
in the fleshe, and not in the spirite, loke
where it is ministred and there it is re-
ceaved, it can be none otherwyse: for
Christe sayth, he that eateth my fleshe,
and drinketh my bloude hath euerla-
stynge lyfe. Answer me to thys que-
stion: the wicked haue not euerlastynge
lyfe: haue they, yf ye saye they haue no
euerlastynge life, ergo the wicked re-
ceyue hym not, and the is not the same
substance there, for yf it were there, all
thinges might receiue him, yf he be not
receiued in spirite and by faythe, but
only in the substance, that you woulde
haue

haue hym for your owne profyte. The
sayeth the Happte, what, wyl you
haue a playner thinge than these wor-
des: Hoc est corpus meum, this is my
body: I answer no, it is to playne for
poure profyte, seying you wyl be therat
hoste agayn, I wyl make it more playn.

Christ sayeth in the. xviij. chapter of
Math. these wordes: he toke the childe
and set him harde by him, & said to the,
whoso receaueth this childe in my na-
me receiueth me. I will take this place
of scripture, and take you youre place
whiche is this, whoso euer receaue the
this breade, receaueth my body. Now
putte these together, whoso euer recei-
ueth suche a chylde in my name, recei-
ueth me, & he that receaueth me, recei-
ueth him that sent me. Howe saye you,
haue not I as good auctoritie of the
scripture here, to say, that he that recei-
ueth a childe, receiueth God, the same
substaunce that Marpe bare, euen as
you haue to saye, the breade is God, the

B. i.

same

same substance that Marye bare, for
you say, whosoever receaueth þe bread,
receyueth hym, and I saye, whosoever
receaueth a chyld receaueth hym; and
as much doth one scripture make with
it, as the other: for as the body is fedde
wyth materiall breade, so is the soule
fedde with spirituall breade, that came
downe from heauen. And even as a
chyld is full of innocencye, so are they
whiche be mete for hys kyngedome:
then whosoever receyueth one of these
lytle ones, receaueth hym. Moreover
Christe sayth in the. xxv. of Matthewe,
loke what ye haue done to the leaste of
these my brethren, that haue ye doone
vnto me, meaninge it by the poore peo-
ple. These wordes make as much for
your purpose, as Hoc est corpus meum:
you take it as carnallye, as you take
the institution of Christes Supper:
what soeuer you doo to the leaste of
these lytle ones, ye do it vnto me. Now
this standeth in effecte, yf we woulde
beleue

beleue that euerye poore man that we
geue almes to, were dūme, as they doo
beleue that euerye caake whiche they
speake the word ouer, were made god.
I wyll not iudge withoute scriptures
as they doo, but as **GOD** shall iudge
me, I wyll speake the truth, as I do be-
leue, and as euery Chyristen man ought
to beleue.

Nowe to the scripture agayne, in
the. xi. of Iohn. When Iesus came to
Bethany and hadde rayled Lazarus,
they made hym a Supper, and Mar-
tha serued them. Marye toke a pound
of oyntmente of pure Nardos, and an-
oynted Iesus feete, and dyled them
with her heare. Then sayde one of hys
disciples Judas Iscarioth: whye was
not this oyntment solde for. ccc. pence
and geuen to the poore: thus sayde he
not that he cared for the poore, but be-
cause he was a theefe as other theues
nowe a dayes be, and hadde the bagge
and bare that whiche was geuen.

B.ii:

Marke

Marke now sayde Iesus, let her alone,
the poore haue you alwaies w you, but
me you shall not haue alwayes. There
he lyeth, and it be as mayster parsonne
sayth: for he sayth that he maketh hym
euery day when soeuer he lyst, Chziste
sayth, ye shall not haue hym alwayes,
but master parson sayth the contrary,
for he saythe, he hath hym euerye daye
when it shall please hym. Nowe one of
these two must lye, whome thynke you
that it be that is false? I thynke it be
Chziste: for these holpe gentlemen saye
that they canot lye noz erre. Oh saythe
Doctor Duns, euen as a manne lyghte
manye candels at one candell, and the
lyght not lessened: so maye we conse-
crate manye hostes, and minister them
to manye people, and yet but one God,
Heare you not what a poze shyft doctor
Duns maketh here to bleare mens eyes
with all, but it wpll not serue: for yf
there were manye candels lyghtened at
one candell, and then all the candelles
when

when they were lyght, were but one ca-
del, the myght it serue your turne, that
when you serued many hostes to many
people, that euery one of the to receiue
God, and yet but one remayninge. But
when these candels be light, euerye one
is a candell by hym selfe: so euerye one
of your hostes muste be a God by hym
selfe, or els your argumente is of none
effect: The yf euery man receyue a god
by him selfe, then we haue manye God-
des, for the breade is not broken as we
shoulde do reuerentlye in memorizall of
Christes death: for euē as manye gray-
nes be in one lose, or in one peece, so are
we manye mēbers of one body, knyt in
a Christiā cōmunion or brotherly loue,
but we haue it not so: euery one recey-
ueth a soppe alone, as Judas didde, for
we haue euery one a cake by hi self that
is no cōmuniō knyt in vs as membrs of
one bodye, but they suffer the people to
knock on theyr breast knelinge on theyr
knees, nothing declaringe y merites of

Christs death, but tell them it is fleshe
bloude, bone, and raynes, the same sub-
staunce that Mary bare, brauling these
wordes in latin : Corpus domini nostri
Jesu christi nunc custodiat corpus tu-
um, et animam tuam, in vitam eter-
nam. What lesson bo the people learne
at these loberdes for theyr edification,
nothings but to worshyp false Goddes
and euen as Judas solde the lyuinge
G O D, soo doo these false Ppocrytes
sell theyr God for monye, and yet was
Judas honestest man then they, for he
solde hym for. xxx. pence but these gen-
tylmen wyll sell him for a pennye, wher
fore I prayse Judas more then they,
for a good thyng is worthe to haue a
good price. But the they vse one subtile
poynte more then Judas, too make a
greate manye of Goddes, and sell them
to all people, and compelleth them, and
byndeth the by a lawe to bye them whe-
ther they wyll or not, or elles to burne
them to ashes, or hange them. Thys
is

Is the subtelesse poynte of all the poyntes that Antichriste hathe, and yet he hath poyntes innumerable to the destruction of Christes Church, and to the vpholdynge of his owne church, whiche is of the deuyll, to bynde suche greuous burdens, and to sytte so depe in the conscience of men, dyspyllinge the seate of Moyses, and climeth vp to the seate of God, and wyll sytte in mennes consciences, whiche seate dyd theyr father Lucifer couet to syt in, and therefore was he throwē downe into the infernall partes of the earth, and so shall they with the greate whoze of Babylon theyr maystris, where there is a lake offyre and bymstone, prepared for them, as sayth the Scripture.

Oh how tolle they theyr belles and rynges them, so they chyme and iangle them, and knyll them, to call the people to ydolatre. But yf there be an honeste preacher to declare the worde of God, no man shall haue warnynge of

it. Oh Babylon Babylon, all the bloudie
of the wytnesses of Iesu Chyist fro the
creation of the world to the ende of the
worlde, shall be required of thee, and
thy ministers, for the cungerers that
cungereth deupis, be more godly then
ye are of the whozphe churche. What
diuersite is betwene thele callers that
wyl cal a spzite into a cristall stone & so-
me wyl call hym into hys nayle, and
some into a glas: but you wyl cal Chyist
into a pece of bzead, & saye you can haue
him when you list to say, Hoc est corpus
meū, & wyl make the people beleue that
Chyriste hath bowed hym selfe to be
Jugled into a pece of bzeade at theyr
callynge oz request of the great whoze-
masters, that weareth the beastes mar-
ke, makinge the people beleue that they
make hym to obey to their uglynge by
these wordes: Hoc est corpus meū. And
yf this be trewe, they be more woorthye
to haue prayse, then Chyist: for he that
maketh

maketh a thyng, is more worthe of
prayse then the thyng that is made.

But good people, marke howe they
applye this blessed worde that Christ
spake at his laste supper to theyr owne
purposes. Nowe to oure purpose.

Christ sayth in the sixth of John : he that
eateth my body and drinketh my bloud
hath everlastynge lyfe. Answer me to
this. Then all they that do not eate his
body & drinke his bloude hath no ever-
lastynge life : for yf they, that eate not
his bodye, shoulde haue everlastynge
lyfe, as well as they that doth, it were
of no necessitie to be receaued of anye
man. Then muste it neuer be, that all
they that haue not receyued it, hath no
everlastynge lyfe : then all these that
hathe not receaued it, be dampned : If
it be the same substaunce that you wyll
haue it to be, than by these meanes shal
all innocent chyldren be dāned whyche
haue not receaued it, and then are you
detestable theues and soo shall you be

proued, by any of bothe the wayes, take
whiche you lyst, that makes beste for
poure purpose, and ye shall be proued
erraunte theues to **G D** and to hys
chzistian flocke. Moreouer what an in-
tollerable thyng is thys to see one of
poure monstrous marke standynge at
the aultar in players garmentes, tel-
lynge a straunge tale to the deade wal-
les in a fozen language, which few men
bnderstande, nor you poure selues wo-
teth not what it meaneth, and ther you
make a false sacrifice to the greate **G D**
Mulcifer for the soules departed, hol-
dynge bp two false **G Ds**, one of breade
and another of wyne, compellynge the
people to commytte ydolatre, and to
knele to them in holdynge vpp the
handes.

Looke in the seconde commaunde-
ment. Thou shalt make to thy selfe no
grauen Image, neyther shalt thou
bow to them nor worshyp them. What
dyuersitie is betwene pryntynge and
gra-

graupnge. John podyngemaker wyll
pynte a thousande of youre goddes in
one daye betwene a payre of peros, and
when you haue babled and mumbled
bp your Masse, that is to saye, eate bp
all, and Dronke bp all, then you tourne
bp the bottome, and blesse vs wpyth the
empty cup, and byd **GOD** be with vs,
or elles, tell vs that all is done.

Vf a man shoulde demaunde the
vertue of your Masse, you woulde saye
it taketh awaye synnes, for you make
there a sacrifice for synnes, and ye saye
the vertue of it, is to take awaye syn-
nes. Vf I durste be bolde with you in
that, I wyll proue that you are false
lyers, for ye saye when a manne is con-
fessed of you, and that you gyue hym
absolution, he beyng penitente, then
is he cleane remytted and forgiven,
then howe can it be that youre Masse
can take awaye synnes when ther is no
synnes to be taken awaye: for ye haue
absolued hym of his synnes by con-
fession

cession before : then is there no synnes
for the masse to take away, for confessio
of these, haue robbed youre Masse of
the synnes that he shoulde take awaye
Alas good iuglers learne to playe clea
ner, & get you some craftier boxes, and
Juglyng styckes: for the worlde begin
neth to spy this gere, therfore study soe
new knauerye knackes, for these wyll
serue no longer : for God wyll be true,
for the prophet Jeremy saith, cursed be
the corne that groweth to be worshyp
ped : then maye we saye cursed be the
minister that maketh the corne God, or
maketh a GOD of corne, for you haue
brought the people into suche a trade,
that when they haue sene the play, seest
me or seest me not, the sylly soules wyll
saye : I thanke God, I haue sene my
maker to daye. The falle theues wyll
heare it and reioyse, they are so blynd.
Alas it is an abhominable maker & can
not kepe hym selfe from mothes, nor
from mowlynge, nor yet from putry
fying

flynge, nor from rotyng, nor from rat
tes, nor myse. God kepe all christians
from suche a maker, to beleue of suche a
false God.

The fygure of the olde lawe dothe
shew what your gods be. The prestes
made the kinge beleue, that the greate
god Bel dydde eate vp al the calves and
shepe that were offered on the aultare,
but the prestes and theyr women and
chyl dren dyd eate vp all in the nyght.
Thus they cōtinued, tyll Daniell came
and tolde þ kyng that Bel was a false
God, and that the prestes dyd eate vp
all them selues, and so Danyell tryed
it, which lysted ashes by þ aultar where
by theyr fote steppes were spied. Take
hede for yf Daniell haue ben wyth the
kyng (as no doubte he hath) surelye
he hath bewrayed your great god Bell
with the cleane lysted ashes and flowre
whyche is the worde of G O D, lysted
from youre Romysh beggerye, and
trashe

traffe: and yf Daniell haue tolde hym
that ye eate vp all youre selues, then it
wyl cause hym to strawe the syfted as-
hes that your forynge maye be espyed
as it is I haue no doubt, for you eate
vp all your selues, and make vs beleue
that we be partakers, and haue no
parte of youre Sacryfice, we haue no-
thyng but the blessinge of the empye
cuppe. Ye vndertake to make a sacry-
fice for the sinnes of the people, for mo-
nye, makynge them beleue, that they
are partakers of your holy merytes.
But Saynte Paule sheweth what ef-
fecte youre sacrifice is of. In the. vii.
to the Hebrewes, he sayth, yf perfection
come by the priesthode of the Leuite,
what neede a hygher Prieste to come
after the order of Melchisedech, to
offer vp his body and bloude in Sacti-
fice ones for all. Marke thys worde,
(ones for all) they are madde with that,
for they woulde not haue that sacry-
fice that Chyste offered, sufficient
with.

Withoute theyr maskynge garmentes
shoulde playe theyr partes as I sayde
befoze to the greate **GOD** Mulciber,
constrayned by a law in payne of Death
to the beaste. But it is muche lyke as
one shoulde holde by a blacke cap, and
saye what is this, another wyl saye,
it is a cappe, another thou lyste, it is a
cushynge, a cushynge. Howe canne
that be: for sothe thou muste beleue, it
is a cushion or els thou shalt dye. What
coloure is it, marrye blacke, no, thou
muste beleue it is whyte, or elles it is
not: so it is much like suche a worshyp-
full matter, but the estimation of it is
greate and hygh, and that is the thing
whiche people styckethe at. But **Christ**
sayth, that whyche is hygheste esteemed
among men, is abhominable before god
Marke this well and iudge you whe-
ther there be any thinge vnder heauen
so hygh esteemed before me, as this that
they call the Sacramente, or **GOD** in
fourme of breade.

I haue red from the begynnyng of
the Genesis to the ende of the Apocals
lyps, and I could neuer fynde noz rede
of any suche **GOD** in forme of breade,
therfore it is a straunge God, for yf it
were an acceptable god, we shoulde ha
ue hearde some thyng of him in the
Scripture. Marke the fygure of these
places in the scriptures: of the .x. Exo.
Galathi. the. iii. Exo. xxxii. These men
receaued the worde of lyfe to gyue vn
to vs, vnto whome our fathers would
not be obedient, but thzuste hym frome
thē and in theyr hartes turned agayne
into Egypt, and said vnto Aaron, make
vs Gods to go before vs, for we canne
not tell what is become of this Moy
ses that broughte vs oute of the lande
of Egypte. And they made a Calse
at the same tyme, and offered sacryfice
vnto the Image, and reioysed in the
workes of theyr owne handes. But
God turned hym selfe, and gaue them
bp. Note, thys fygure of the Olde
testa

Testamente is fulfilled in vs nowe a
dayes: for we wyl not stycke to the ly-
uynge Christ, the which hath broughte
vs out of the bondage: but saye, here is
Christe, and there is Christe. Some
woulde haue saint Rainolde, saynt Ro-
bert, another Mary Magdalen, and a
nother woulde haue saint Helen. Then
came Anastasius the greate Heretyke,
and brought in Mahumetes Alcaron,
& oute of that he inuēted all this great
Idolatrype: for he was the fyrste, that
made the lyfitynge vp of theyr blacke
God, whiche they call the Sacramente
whiche fulfilleth or beareth the fygure
of the golden calfe, where the scripture
sayeth: they made them godes of their
owne handy work, or y^e workes of their
owne handes, and therfore GOD tur-
ned hym selfe from them: lykewyse wil
the Lorde forsake vs, for abhominable
Idolatrype.

In the. vii. Chapter of the Actes of
C. i. the

the Apostles, saynt Steuen sayth, that
God dwelleth not in temples that are
made wyth handes: neither is he wor-
shypped wyth mans handes as thou-
ghe he had nede of them. I demaunde
whether saynte Steuen were a man
of God, or no: Yf Steuen wer of God,
youre ministers are of the deuyl: for
they saye, he dwelleth in temples made
wyth stone which is the hādwy workes
of men, and there they haue hanged
hym vp in the bore so longe, that some
tyme he is so mouldy, that he synketh
that no man may abyde him, and yf he
dwel in their Synagoge as they say he
doth and is not yet ascended, Let vs
stryke of half our Cred & say, I belue
in God the father almyghtye and so-
forth tyll we come to the place that he
dyd descende into the Infernall parts
of the earth, and rose the. iiii. day frome
Deathe: After the pope and hys mi-
nisters gate handes on hym and han-
ged hym vpon the Altar and there he
bath

hath hanged euer syne . For if they
haue hym as they saye they haue, he is
not yet ascended, and then let vs saye
but halfe our Crede, for our crede sayth
that he ascended vnto heauen and syt-
teth on the ryght hande of God the fa-
ther almighty, and from thence he shall
come to iudge the quicke and the dead
therefore a waye with halfe the Crede,
and blame the Heretikes that made it
for it wyl not els serue your turne, and
when we saye oure Vater voster, let vs
saye. Our father which art on the aul-
ter, halowed be thy name, and so for the
ye must haue these trickes, or els it wil
not serue, for all falsynge, brasynge, bur-
nyng, or indyng: for the kyngdome
of God is at hand, you wyl not searche
the scriptures, you are of such peruerse
myndes, for if you would, you neded no
further for this purpose.

But vnto the .xviij. of the Apocalips
in the Reuelacyone where he sayeth,
C.ij. com

come away from her my people, leaste ye
be partakers of her synnes, leaste ye
receaue of her plagues: for her synnes
are gone vp to heaue, and the lord hath
remembred her wickednes, & rewarded
her euen as she hath rewarded you: ge
ue her double according to her woꝝkes
and poure in double into the same cup
whiche she fylled vnto you. Thys he
meaneth by the greate whooze of Ba
bilon, with the whiche the Dynces of
the earth haue commytted fornication,
whiche be al these fables and sacrifices,
that you call the sacramentes. And the
beast that beareth it, is the Bishoppe of
Rome, and they that weare the beastes
marke, ar the preistes with theyꝝ shauē
crounes. What shuld a mā make curio
sytie? But I go playn to woꝝke: the an
gel byddeth vs come away. Let vs flee
from it, and spyt at it: for it is abhomi
nable to defēd it by the scripture: but it
is by a lawe to kyll men, as these lustye
champions

champions doth euerye where in the
Popes querel. Dowze in Dowble (saith
the Aungel) that she fylleth vnto you:
Despyse her as I sayde before : flee
from her: Holde no more bp youre han-
des to her : Tell youre Christian bre-
thren, that it is ydolatry: Offre no mo-
re there : Bye no more of her wares :
But crye: awaye wyth her, for her pla-
ges shall come at one daye, death and
forowe, and she shall be brent wyth fyre:
for stronge is the **L O R D E** whyche
shall Iudge her. And the merchaun-
tes of the earth shall wepe for her, and
wayle ouer her, because no man wyll
bye her wares anye more. The wares
of Golde and Syluer, and of Precious
stones, of apparell : sylke, and purple,
and Scarlette, and all tymber woorkes
and all maner Iuerye, and all maner
of vessels of mooste precious woode of
brasse, and of Iron, and Sinamonde
and odours, oyntmentes, and franken-
sence: wyne, oyle, & fyne flobze, wheat
C. iij. cattel,

cattel, and shepe, horses, and chariotes
bodies and soules of men. Oh what
goodly wares there are to sell, marke y
wares they haue, and heare what the
woorde of God sayth to it, the vertue of
them, and the holinesse of them shall be
so knowen, that no man wyll bye them
any more, And the people knewe what
abhorrible knauery were in it, they
would crye out of it, they haue commaū
ded, that we shoulde not suffer, and no
more I wyll, for the syne flowre is no
thyng but the batter that John Do-
dyngmaker maketh for the podynges
their God. This is a monythyng e-
uerie plowman maye vnderstande it.
But what wyll oure byshops do nowe
agaynst lence, sende downe preuely to
theyr compylarres and priestes to exa-
mine the people streyghtly of theyr be-
leue in thys blacke God, whych they cal
the sacrament of the altar, and to bidde
they beware of these newe felowes whi-
che opneth their fayned holines, for all
thyng

thyng is holpe that these Gentylmen
hath. Marke theyr superstition that
they haue vsed and doo vse dayy, for
when the caruers had the Images in
theyr Shoppes they coulde doo no my-
racles, they were neuer holpe tyll these
Gentylmen had gotten them into thyr
whorpshe churche : nor the golde smith
when, they had made crosses the tyme
that they haue them, there is no holp-
nes in them, but when these Apocry-
fes ons synger them, theye muste be
bothe capped and kneled to, and they
them selues wyll goo bellowynge and
blerynge after these false goddes. Nor
the chalyse in the goldsmithes shoppe
is of no holynesse, tyll these gentylmen
haue gotte it, and then they cry: Noli me
tangere, touche me not, nor touche it
not, for we haue holper then you. Nor
the oyle Olyue, nor the Oyle Excetoz
worth oyle Debaie is of no holynes nor
serueth for nothing but to make oynt-
mentes for soze Legges, and othere

diseases, tyl these gentylmen haue got-
ten it to theyr Synagoge of Sathan
(as it is bled) : and then putte a lyttle
barrowes grease and creme to it , and
than it muste be putte into a Chrysma-
torpe, and bozne wyth a fyne towel, and
of no lesse Valuation but to be kneled
to. Nor the holpe water is neuer cal-
led Holpe , tyll they haue cungered it.
God blessed both water and lande, and
yet could he not make it so holy as they
can. Nor the breade is neuer holpe, tyll
they haue it. Nor these cakes of John
Dodyngmakers makynge (whych they
call theyr syngynge breade) is not ho-
lye nor of no vertue, tyll these chatte-
ryng charmers, haue charmed it wyth
the worde of holpe scripture, the which
maketh nothyng for theyr purpose.
And then of no lesse value, then the be-
rry materiall bodye, fleshe , and bloude,
that Mary bare, whych is as false, as
God is true: the whiche I haue decla-
red before, and muche beggerye more
then

then I wyll rehearse, after they haue
gotten them into their whozys church
makynge the people to committe Ido-
latry by bowynge and knelyng to suche
trumperye and trashe. They are the
mooste abhomynable whoze maysters
and theues, vnder pretēce of their who-
ryshe bowe, and fayned holynesse, that
is vnder heauen: for they maye abyde
whozedome, baudye, blasphemynge,
fryghtynge, braulynge, manslaughter,
and thefte, with sodomiticall buggery,
wyth a thousand moze of abhominable
vices, better then the eternall Testa-
mente of God: for all these vices afore
sayde, be customely vsed in the hyghe
ministers of Antichristes Church, and
the faythfull members of the same vn-
punished. But let any creature hunger
and thurst to learne the holy scriptu-
res to the amendemente of their liues,
till they crye and rore, and with capons
& presentes they will come to the iudge
& iustices, & to gentilmen of the countre

C. b.

whiche

whych they knowe blynde, and not
sene in the scryptures, and they shall
trouble the pooze men, and bere them
from place to place, with wyttes, cy-
tations, suspencions, and excommuni-
cations: They wyl flocke him, and pre-
sent him, flander hym, and belye hym,
they wyl ryde bp to the comissary and
complayne of them that thay set all the
country on a roze, when the pooze man
can better be ruled, and moze gladlyer
then some of them can rule them selues
But marke thys as a generall rule,
whosoever loueth the scryptures, they
hate hym, he þ doth imbrace it, thei wyl
flee from hym, he that prayseth it, they
wyl dispraise hym, he that speaketh
well of it, they wyl speake euell of
him, he that saith the scriptures ar ho-
ly and good they will reporte some
thinge of hym detestable and deuillysh:
yf you wyl banyshe a preiste, youre
house bye a bible oz a testament and he
wyl neuer come there after, yf a parish
wyl

Wyll be ryd of a noughty curate, dzyue
out all the whores, and punyshe whores
dome, and he wyll other coorse a waye
hys benefyce, or elles bye a Lapidation
If any Prynce wyll haue peas in hys
region: let hym banyshe all bishoppes
out of hys pryue counsell, excepte they
haue forsaken the whore of Babylon
and al her ware.

Euery Chryste hart, and euery true
subiecte knoweth that god hath com-
maunded al men to obey the ordynaunce
of man, as to the kyng, as supreme heed
of the primate church, that is to saye
ouer þe cōgregation of Chrystes people
knyt in a chrystian communion, of the
which church Christ is þe heed. Secōdli
the kinges excellent maiesty, here in
earth immediatli vnder god is oure hed
gouernour: expulsyng pope with al his
trūpery, syttinge i Chrystes place wher
Christ hath set hym, & as I sayde a fo-
re we all to be in a brotherly loue vn-
faynedly to obeye his grace with ho-
nour

houre and reuerence , that whyche is
deue by the doctrine of the Scripture,
and so to receyue the institution of the
supper of the Lorde (whyche they call
the Sacrament of the altare) in a chris-
tian communion. Euen as many gray-
nes are in a lufe : So are we lyke wyse
manye membris of one body : and who
so beleueth that Chyistes bodye was
broken for his saluacion, that the spryn-
kelynge of hys precious bloude , was
for the remission of hys synnes , and
that his bodye and bloude was an only
sacrifice for the synnes of the worlde,
Receyuyng thys Breađe in Remem-
braunce of Chyistes merites, receyueh
Chyistes bodye, and dzyneketh Chyistes
bloude in spirite and lyfe. For as a man,
when he maketh an obligation and put-
teth to hys seale: so Chyiste oure Sau-
oure toke breađe , and brake it, in token
of hys promyse, that whosoouer beleue-
ueth, that hys bodye was an only sacri-
fyce for hys synnes , Shall obteyne the
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reueiſion of hys gloze, takynge it as a
representation, ſignification, or a me-
moriall. The breade doth but repre-
ſente: the ſignification is oure ſapethe:
the memorie is to remember hym in
oure recepyunge: hauynge the mery-
tes of Chriſtes death preached and de-
clared vnto vs: and thys is the institu-
cion of Jeſus Chriſt, as the Apoſtles be-
ſed to miniſter it in the primatiue chur-
che, with manye other thynges that I
haue to declare, but for lacke of tyme,
which theſe Antichriſtes haue abuſed,
as is afore ſayde.

Wherefore let vs pray for the proſpe-
rous health of our ſouereygne Lorde &
king that god maye endow him wth hys
holy ſpirite, to procede euen as he hath
begon, to ouercome & great Antichriſt,
whych made not a pece of a Church,
but a whole church for all that is in it,
he hath brought out of faſhion. And let
vs praye for al the Lordes of his coun-
ſayle, that God maye geue them hys
holy

oly spirite to set oute his honour and
glozy. Amen.

Good readet instructe all men what
this booke teacheth , and that none of
the people which be ignoraunt, do mur
mur agaynst none of the actes, that the
kinges maiestye hath sette oute: for no
dought he hath as godly a gouernour
as euer reygned ouer any people in the
world, and would the wealth of the
kinges true subiectes . And I

take God to wytnesse , thys
that I haue set furth is
not done for any ma-
licitous mynde
that

I haue but to instructe my Chri-
stiane brethren wyth the
talente that God
hath geuen
me.

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